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The Phœnician Ritual.—Our knowledge of the Phœnician ritual is largely derived from a sacrificial tariff discovered at Marseilles in 1845. The stone on which it is engraved is unfortunately not perfect, but what is left of it runs thus: "In the temple of Baal (the following tariff of offerings shall be observed), which was prescribed (in the time of) the judge. . . . Baal, the son of Bod-Tanit, the son of Bod-(Ashmun, and in the time of Halzi-Baal), the judge, the son of Bod-Ashmun, the son of Halzi-Baal and (their comrades). For an ox as a full-offering, whether it be a prayer-offering or a full thank-offering, the priests (shall receive) ten shekels of silver for each beast, and if it be a full-offering the priests shall receive besides this (300 shekel's weight of flesh). And for a prayer-offering they shall receive (besides) the small joints (?) and the roast (?), but the skin and the haunches and the feet and the rest of the flesh shall belong to the offerer. For a bullock which has horns, but is not yet broken in and made to serve, or for a stag, as a full-offering, whether it be a prayer-offering or a full thank-offering, the priests (shall receive) five shekels of silver (for each beast, and if it be a full-offering) they shall receive besides this 150 shekel's weight of flesh; and for a prayer-offering the small joints (?) and the roast (?); but the skin and the haunches and the feet (and the rest of the flesh shall belong to the offerer). For a sheep or a goat as a full-offering, whether it be a prayer-offering or a full thank-offering, the priests (shall receive) one shekel of silver and two *zar* for each beast; and in the case of a prayer-offering they shall have (besides this the small joints [?]) and the roast (?); but the skin and the haunches and the feet and the rest of the flesh shall belong to the offerer. For a lamb or a kid or a fawn as a full-offering, whether it be a prayer-offering or a full thank-offering, the priests (shall receive) three-fourths of a shekel of silver and (two) *zar* for each beast; and in the case of a prayer-offering they shall have) besides this the small joints (?) and the roast (?); but the skin and the haunches and the feet and the rest of the flesh shall belong to (the offerer). For a bird, whether wild or tame, as a full-offering, whether it be *shetseph* or *khazuth*, the priests (shall receive) three-fourths of a shekel of silver and two *zar* for each bird; and (so much flesh besides). For a bird, or for the offering of the first-born of an animal, or for a meal-offering or for an offering with oil, the priests (shall receive) ten pieces of gold for each. . . . In the case of every prayer-offering which is offered to the gods, the priests shall receive the small joints (?), and the roast (?) and the prayer-offering. . . . for a cake and for milk and for fat, and for every offering which is offered without blood. . . . For every offering which is brought by a poor man in cattle or birds, the priests shall receive nothing. . . . anything leprous or scabby or lean is forbidden, and no one as regards that which he offers (shall taste of) the blood of the dead. The tariff for each offering shall be according to that which is prescribed in this publication. . . . As for every offering which is not prescribed in this table, and is not made according to the regulations which (have been published in the time of. . . . Baal, the son of Bod-Tanit), and of Bod-Ashmun, the son of Halzi-Baal, and of their comrades, every priest who accepts the offering which is not included in that which is prescribed in this table, shall be punished. . . . As for the property of the offerer who does not discharge (his debt) for his offering (he also shall be punished)."

The words that are wanting in the document have been partially supplied from the fragments of another copy of the tariff found among the ruins of Carthage. It will be observed that there is no mention in it of the sacrifice of child-

ren, which, as we know, once played a part in the ritual of the Phœnicians. This is explained by the fact that the tariff belongs to that latter age, when Greek and Roman influence had prevailed upon the Phœnician colonists in the west to give up the horrible practice. The place of the child is taken by the 'ayyal or stag.—*Sayce in Fresh Light from the Ancient Monuments.*

Assyrian Domestic Affairs.—The little we know of Assyrian domestic matters is chiefly drawn from the time of Assur-bani-pal, about the year 650 B. C.

The dress of the common people at this period is represented by the sculptures as being a plain tunic with short sleeves, which reached to the knees, and was tied round the waist with a girdle. No head-dress was worn, but the hair fell in large waves from the forehead to the back of the neck, and was considered to afford sufficient protection from both sun and rain.

Men of rank wore long robes, fringed and ornamented round the neck and arms. Also head-dresses shaped like cones. Women of rank were dressed in tunics and cloaks, and wore fillets upon their heads.

A few toilet articles, such as combs and mirrors, have been discovered. Some of these may be seen in the British Museum.

The usual food of the poor consisted of grain, such as wheat or barley, moistened with water, kneaded in a bowl, and then rolled into cakes. The soldiers appear to have eaten meat, for the sculptures show them engaged in killing and cooking oxen and sheep when out on military campaigns; but the people at home were content with more simple fare.

The fruits of the country were grapes, citrons, pomegranates, and apparently pine-apples. These are seen in the reliefs in dishes which the attendants hold high above their heads, and thus bear to the banquets of the king.

The Assyrians drank abundantly at their feasts. They were served by attendants who dipped the wine-cups into huge bowls which stood upon the ground, and then handed the wine to the guests. The visitors were divided into messes of four, and sat upon high stools, two and two, facing one another. Each mess had a separate table and servant. In one drinking scene found at Khorsábád, every guest is represented holding a wine-cup in his hand. The cups are of an elegant shape, the lower part of them being modelled in the form of a lion's head, from which the stem rises in a graceful curve. The guests hold the cups upon a level with their heads, and appear to be pledging one another or else one and all drinking the same toast.

Music usually accompanied the festivities. The Assyrians appear to have delighted in musical sounds. They had eight or nine different musical instruments, stringed, wind, and instruments of percussion. In the early sculptures we notice the harp, the lyre, and the cymbal. Later on the double-pipe, the guitar, the tambourine, and a kind of drum; also a horn (something like the military trumpet of the Greeks and Romans), which is used by the overseers in directing the transport of colossal animals. We know very little of the character of the music, and cannot tell whether the musicians used instruments and voices in combination. In the single instance in which this is the case the singers are Susians, and not Assyrians. The favorite instrument for the performance of religious music was the harp, and for festivals the lyre. Bands accompanied processions and pageants, and preceded the king on his triumphal return from the field of battle.